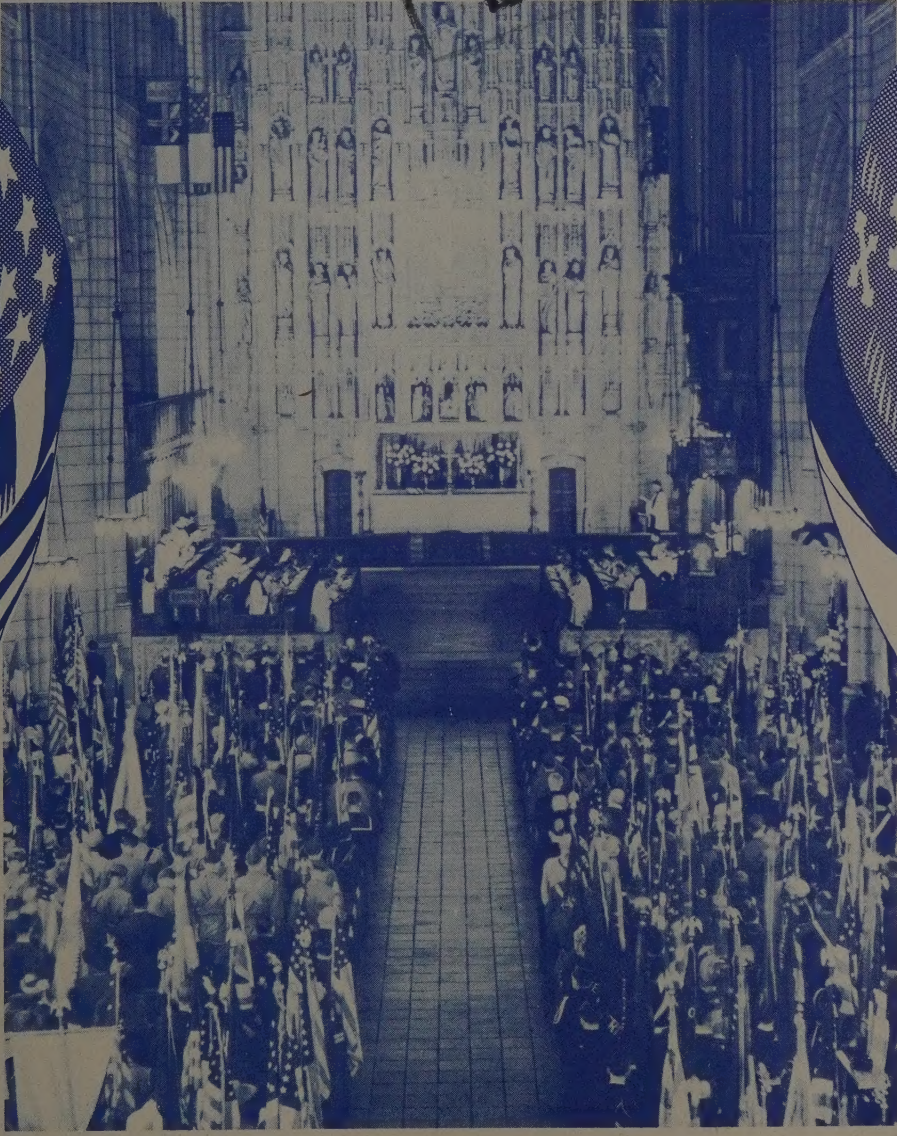


CHURCH DIVINITY SCHOOL
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Forth

JULY

1943



KEEP OUR LOVED ONES

This prayer hymn for those who wait at home is particularly appropriate at this time. It is one of the hymns in The New Hymnal now being completed.

Holy Father, in thy mercy,
Hear our earnest prayer;
Keep our lov'd ones, now far distant,
 'Neath thy care.

Jesus, Saviour, let thy presence
Be their light and guide;
Keep, O Keep them, in their weakness,
 At thy side.

When in sorrow, when in danger,
When in loneliness,
In thy love look down and comfort
 Their distress.

May the joy of thy salvation
Be their strength and stay;
May they love and may they praise Thee
 Day by day.

Holy Spirit, let Thy teaching
Sanctify their life;
Send thy grace, that they may conquer
 In the strife.

Father, Son, and Holy Spirit,
God the One in Three,
Bless them, guide them, save them, keep them
 Near to Thee.

This Issue at a Glimpse

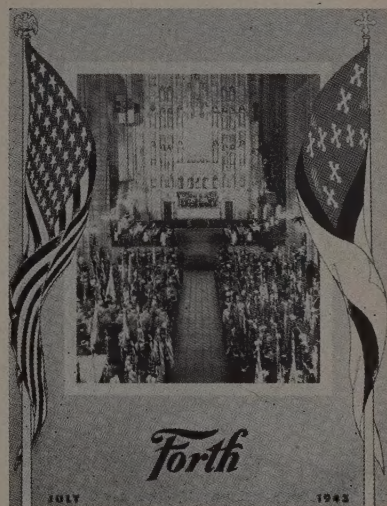
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Independence Day on July 4 provides the background for a patriotic note on the Cover of this issue. Magazines generally this month are displaying the American flag on their covers and FORTH joins in this appropriate procedure. The Church flag takes its place along with that of the nation and as a fitting setting is the photograph of a recent patriotic service held in St. Thomas' Church on Fifth Avenue, New York.

Do You Know--

1. Five cities in which General Convention has met in the past?
2. How many Negroes there are in the United States?
3. Who the new Bishop of Mississippi is?
4. In what Latin American country the Episcopal Church has been doing missionary work the longest?
5. What was the chief aim of the Goodwill Industries in Shanghai?
6. What Congresswoman Edith N. Rogers will be remembered for?
7. How many missionaries are on the New Guinea diocesan staff?

Answers are on page 33.



Photo by Toni Frissell at Fort Oglethorpe, Ga.

The moral and spiritual welfare of young women entering the Women's Army Auxiliary Corps is being well cared for, declared a delegation of Catholic, Protestant and Jewish leaders after a recent tour of training centers. "The quiet dignity of it all was most reassuring," said the group. "A hopeful harbinger of the new world order is evidenced by the sacrificial contribution which American women are making through the W.A.A.C."

The Christian Offensive

A MESSAGE FROM THE PRESIDING BISHOP

WE ARE hearing a good deal these days about the military offensives which our armies and navies are waging on the war fronts. Intently we read our newspapers and listen to the radio for news about them. They occupy a large place in our daily lives.

The time has come, it seems to me, when the Church too must launch a new missionary offensive, an offensive designed to take advantage of some of the tremendous opportunities directly or indirectly resulting from the war. These might be termed wartime missionary opportunities but their results will be felt long after the war itself is concluded.

These new opportunities are so great and so many it is difficult to select even a few without doing an injustice to others. However, we must make a start in meeting them in the near future if we are not going to forfeit the challenge which they present. And so I venture to pass on a few preliminary suggestions about our missionary program for the next triennium and hope General Convention next fall will consider the whole matter.

One of the most appealing calls comes from Free China, that vast section in west and southwest China into which literally millions have migrated. A gallant group of our Chinese and American missionaries has gone along with them and today is doing one of the finest pieces of missionary work in the history of our Church in the face of terrific obstacles. They tell us of unlimited opportunities if the Church at home will furnish the necessary additional support and personnel at the proper time.

Even in Occupied China, our work is going on and a great program of reconstruction will be necessary as soon as the war is over. Not only have we more than fifty trained veteran missionaries ready to go back to China but we shall need at least sixty-five new workers there. These would include clergy, doctors, nurses and teachers.

Similar calls come from Latin America where younger Churches of growing strength still depend

on us for substantial aid in training their native clergy, in developing educational projects, and in opening up new work.

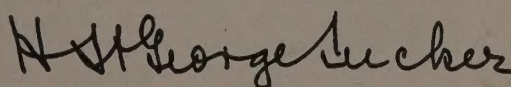
From India too there comes an urgent demand for advance. In the Diocese of Dornakal under Bishop Azariah our own contribution, begun ten years ago, is still meagre, in the face of opportunities unrivalled in any other field. Thousands who seek entrance to the Church would not be turned away if we could play a more vigorous part.

Here at home, opportunities of equal magnitude are open to us. For example, with the Negro race: thirteen million souls, certain to play a larger and larger part in the secular as well as the religious life of our nation. National Council already has made a start in a new program among the Negroes, but this program needs to be expanded in the next triennium. We could place many workers in strategic fields for Negro work.

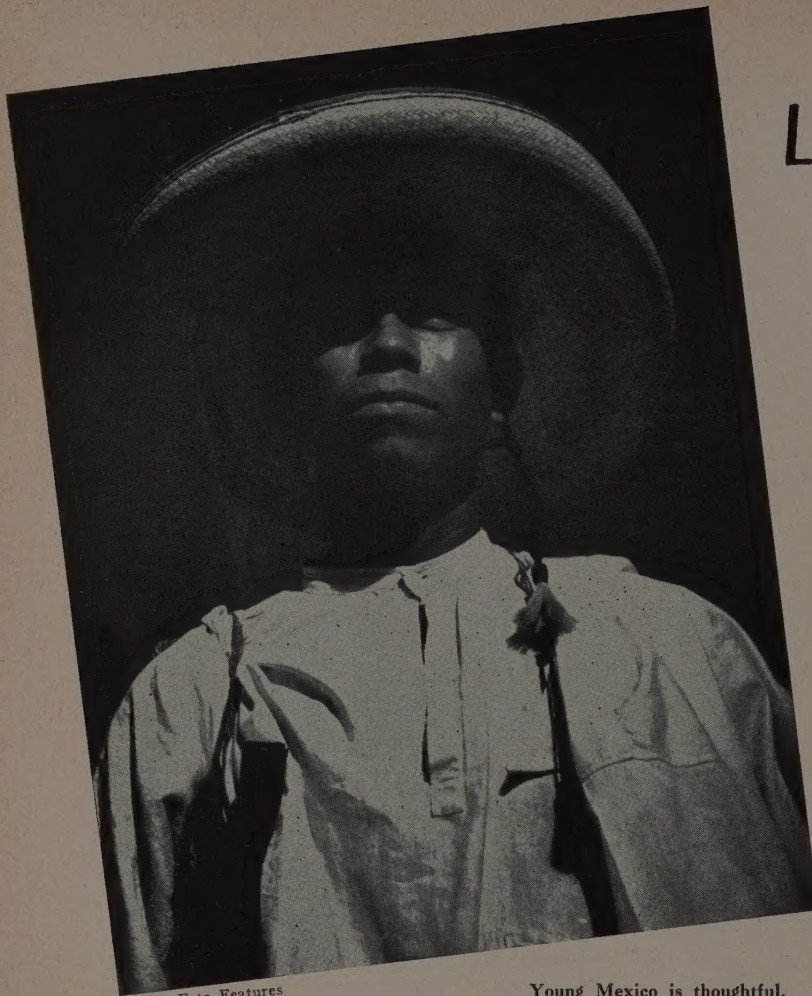
In war industry areas there is another great, if perhaps temporary field, involving the largest migration our country has ever known.

Both with Negro work and war industry areas, our dioceses and parishes are doing their best to meet these opportunities but in many cases they cannot bear the heavy financial and personnel load alone; in such cases we must help.

These needs constitute a call from God. Our response to this call will require strenuous effort and real sacrifice. We do not begrudge the effort and sacrifice necessary for victory in war. Shall we not be equally ready to pay the price that will be needed to embrace the opportunities to bring into being that new and better world which we as Christians believe to be God's purpose for mankind?



PRESIDING BISHOP



Crown Foto Features

Young Mexico is thoughtful.

By James Thayer Addison

FEW members of the Church realize how widespread is our missionary work in Latin America and what a long history it has. Even the youngest district—the Panama Canal Zone—is already twenty-four years old, and in Haiti, the oldest district, our Church entered the field eighty-two years ago. Between these two extremes we began work in Mexico, Cuba, Puerto Rico, Southern Brazil, and the Dominican Republic.

This is not the first time that these neighbors to the south have been drawn near to us by a war. In the days of the Spanish War Cuba and Puerto Rico were the center of in-

terest; Panama was in the headlines when the Canal was opened in 1914; and in the difficult days of 1916 and 1917 Mexico was under the spotlight. Now, in the midst of a world war, Puerto Rico and the Canal Zone are active outposts of defense manned by large numbers of our own forces, and all the other countries we have named are our allies in the struggle. The Pan American Airways have made them all close neighbors; our national policy has made them good neighbors; and the pressing demands of war have made them our comrades in arms. For more reasons than one we feel closer than ever to Latin America.

There is much in our record in

Latin American

STATESMANLIKE PLANS CA

these American lands of which we may be proud, much in our present varied activities which can capture the interest and win the support of Church members here at home. But what of the future? Will our help still be needed tomorrow and day after tomorrow? Are we going to withdraw or to mark time or to advance?

In framing a clear answer the first point to note is that the fundamental need for what the Episcopal Church can give in Latin America remains steady and strong. In these countries, it is true, we are not dealing (as in China or Liberia) with men and women who have to be won to the service of a Christ of whom they have never heard. They are counted as Christian lands. But the ministrations they receive from the Roman Catholic Church are utterly inade-

In Haiti the patient burro is the ever present burden bearer for the cheerful country people on their trips to market.



Field Worthy of More Aid

R CHURCH MAINTAINING ITS HELP---DR. ADDISON

quate to their needs, for there that Church, instead of being at its best (as among us), is at its worst. And if there is an urgent necessity that the Roman Church be supplemented, our own Church has certain traditions and virtues which Cubans, Brazilians, and Haitians have recognized as valuable in their national life. In days to come they will be as valuable as ever.

The second point to make is really a sign of our success—the extent to which the work of all these Churches in Central and South America is now carried on by Latin American priests and laymen. Only a small fraction of the clergy come from the United States. But this is not a signal that the time has come for us to leave. If we had not decided to advance, the men and money which these missionary districts could supply before

The graceful tower of St. John's Cathedral in San Juan, Puerto Rico's capital, has been a familiar sight for many years.



Gendreau

Assisting Archdeacon J. H. Townsend in this service at St. Paul's Church, Camaguey, Cuba, is a layman who entered St. Paul's School as a little boy and returned there to teach. Lower picture is a farm view in country where the Brazilian Church is working.

long for themselves might release us from further obligation. If the task ahead were simple and limited, it might be wound up in a few years. As a matter of fact, however, we have only begun to make an impression on a tiny fraction of the population of these lands. The human needs that are still unmet are too pressing to be denied. The opportunities that remain beckon us insistently to give in

richer measure the service that has been rewarded for so many years with such a grateful response.

If these claims and convictions seem too general and abstract, we can conclude by listening to some of our bishops in Latin America telling us of the progress they are eager to make. There is interesting material on that subject because the Overseas Depart-

(Continued on Page 32)



Through the Church thousands of little people like this begin their education.

National Council Start

THE REV. BRAVID HARRIS TO BE SECRETARY

gious welfare of their Negro brothers since seventeenth-century days but, as Dr. Wieland indicates, not enough people have been enough interested. Southern plantations had their classes and religious services for Negroes in the early days; in later years, when efforts to educate the colored people were frowned upon in many parts of the South, there were always men and women here and there who braved disapproval and taught Negro classes. To this day there are Negro missions which grew out of long-continued family interest in the plantation staff.

The Church was growing among the southern Negroes in the years before the war between the states but the war itself, the troubled years that followed, the migration of southern Negroes to the North, and, in more recent years, the first World War, the depression that followed it, and many other important economic factors in national life have seriously restricted the development of this work, whether done by Negro churchmen or by others on their behalf.

The result is that now, although some Negro parishes are large and strong, yet speaking generally, as Dr. Wieland says, "church buildings for our colored congregations are not only unattractive and poorly equipped but are often without even that minimum of comfort and convenience and decency which would inspire people to assemble for worship. The stipends of the colored clergy are not only low in most cases; they are sometimes utterly disgraceful."

Eighteen Negro parishes have from 700 to 2,700 communicants each, but in contrast to this there are not a few Negro "congregations" listing from 5 to 20 communicants. The total number of Negro communicants now reported is 63,000, with an additional number of baptized people not yet confirmed. Although Baptists and Methodists and others claim many thousands, the total number reported as having any religious affiliation of any kind is around 5,000,000—and there are 13,000,000 Negroes in the country. Even in New York city's Harlem, where tourists are

MY conviction," declares the Rev. Dr. George A. Wieland, director of the National Council's Home Department, "is that once we can formulate and carry out a constructive program for Negro work, we shall be amazed by the quantity and the quality of the response."

Dr. Wieland is referring to the new program, with its new committee and new Negro secretary, now being launched by the Church through the dioceses and the National Council in coöperation. "We have had many surveys," Dr. Wieland continues, "and recommendations and forward-looking programs; what we need today is faith and experimentation: faith in our ability to attract this fundamentally religious group to membership in the Episcopal Church, and experimentation as to the most effective method of bringing this about. It is stupid to say that we have no genius for rural work, black or white, for some of the finest work in this country is being done by this Church and by its ministry. The only difficulty is that there is not enough of it."

Conditions resulting from the war are now opening new opportunities and making an advance more urgent than ever. Episcopal Church people have been concerned about the reli-

One of America's thirteen million Negroes watches carefully to see what happens next. Better health provision and the prevention of disease are a concern of Church and nation.



enlarged Negro Program

R WORK AMONG COLORED PEOPLE

so often impressed by the great number of churches, it has recently been pointed out by Mrs. Fannie P. Gross, Woman's Auxiliary national secretary for colored work, that the total seating capacity of Harlem churches is 40,000 and Harlem's population is 400,000.

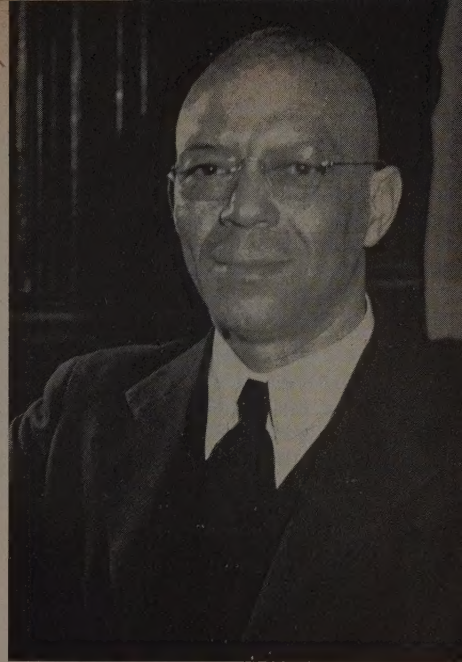
Much has been said about northern migration in recent years, but four out of five Negroes still live in the South, a fact which has direct bearing on the Church's program because at present there are more communicants in nine northern states than in seventeen southern states. In the North they are largely in cities and industrial centers; hence the larger parishes. In the South they are scattered through rural areas, far less accessible.

In other words, the new program, to meet the greatest need, must have a strong rural emphasis. The unbalanced distribution of the Church's communicants in relation to the population is almost shocking; 59,000 are in cities and 4,000 in rural areas.

The most striking work in the South is found in the nine institutions

of the American Church Institute for Negroes, comprising six normal and industrial schools, one college, a student center at a state college, and the Bishop Payne Divinity School, where the majority of the Negro clergy have been trained. "The success of the Institute's work," Dr. Wieland points out, "is due to a definite program carefully conceived and efficiently carried out. It is the result of faith, experiment, and investment. It has cost large sums of money over a period of years but has justified the cost."

Other places where, on a smaller scale (because the resources, not the needs, were smaller) good work has been done are centers which have been able to combine Church and parochial school and some outreach into the community, recreation, parents' clubs, or health work. Christ Church, Forrest City, Ark., St. Barnabas' Mission, Jenkinsville, Upper South Carolina, Tuttle Community Center, Raleigh, N. C., are examples, and there are others among the 344 Negro congregations. In them, as in the work of the



The Rev. Bravid W. Harris, new National Council secretary for work among Negroes.

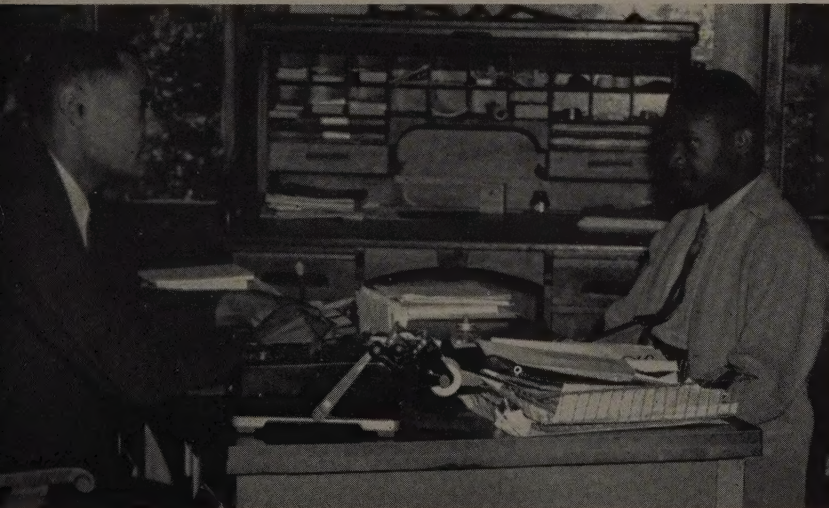
Institute, devoted Negro leadership over many years has been encouraged by sympathetic bishops in their respective dioceses, and by neighboring clergy.

The first step in the new program has been the appointment of a new committee, bi-racial, which will function as a board of strategy. Its members are: The Very Rev. Elwood L. Haines, Louisville, Ky., the Rev. Dr. Wm. A. McClenthen, Baltimore, Md., the Rev. Messrs. B. B. Comer Lile, Cleveland, Ohio, and Gardiner M. Day, Cambridge, Mass., Mr. Wm. C. Turpin, Macon, Ga., Mrs. W. L. Torrance, Detroit, Mich.; and the following Negro clergy and laymen: the Rev. Messrs. Robert I. Johnson, New Bern, N.C., and John M. Burgess, Lockland, Ohio, the Rev. Drs. John H. Johnson, New York, and George M. Plaskett, Orange, N. J., Mr. L. H. Foster, Petersburg, Va., and Judge Hubert T. Delany, New York, whose father was the late Bishop Henry B. Delany, suffragan in North Carolina. Dr. Wieland and the Rev. C. L. Samuelson, associate secretary in the domestic missions division, are members ex officio.

The second step in inaugurating the new program was the appointment, strongly urged by the committee, of a secretary for Negro work, to be on the

(Continued on Page 31)

Interviews to plan his work make the student feel the school's personal interest in him. Negro leaders are a factor in the success of schools under the American Church Institute.





Shanghai Project Ho

NANTAO GOODWILL INDUSTRIES RECEIVED

These six photographs of some Chinese refugees aided by one of the American-British-Chinese relief agencies show the cheerful spirit in which the Chinese are meeting their extraordinary hardships.

IN SHANGHAI, the whole enterprise of the Nantao Goodwill Industries, a coöperative project aided by most of the community, was regarded as a magnificent example of getting the victims of war back on their own feet by their own labor," writes an observer who lived in Shanghai when bombs were still falling and when the tragedy of the refugees seemed overwhelming.

"There was work for them rather than charity, and there was opportunity for those who were skillful in any process to help other people in similar circumstances. Destitute women sewed for others and so earned what they needed. Tradesmen who had lost all their stock bought scrap articles and all sorts of small salable objects, and used them as a basis for starting new shops. Looms and thread were found for experienced weavers, and new weavers were trained."

Although the present condition of such work in Shanghai and other occupied cities in eastern China is uncertain, it is continuing in free China. Among those millions of people are many groups who are self-supporting even though not too well off; farmers and artisans, people employed by the Industrial Coöperatives, and the professional men and women, extremely hard hit just now by the abnormally high prices which have risen so much faster and farther than their incomes. Along with these groups there are still thousands of destitute.



Many of the Chinese clergy are helping in relief work for them; in fact there is probably no clergyman in the Chinese Church who is not helping, even though many of them are not so far from needing relief themselves. The Rev. Newton Liu of Changsha, much in need of a new gown, went into a shop recently only to find that the cloth would cost six times what it cost two years ago, so he gave up the idea. Many of the clergy in western China with their bishops' approval are doing part-time secular work in order to obtain even the simplest necessities for their families; this at a time when their pastoral work was never more welcomed or more needed by the stricken people.

The actual relief work takes many forms. Big international agencies work through regional and local committees. Bishop A. A. Gilman of Hankow was head of the regional



ided War Victims

AMERICAN, BRITISH AND CHINESE SUPPORT

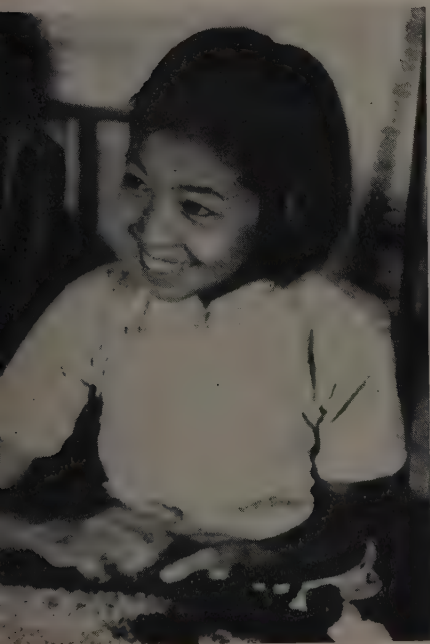


Almost anything was welcome material for the thrifty hands of these refugees, who created new objects from scraps of old ones. A day nursery was later started to take the babies out of the workrooms.



school, a government school and the leading bank.

Not only the committees but the beneficiaries of the relief work are often drawn out of their tragedy into a new and happier community life. The Rev. James Lung, formerly of St. Saviour's Church, Shasi, now at Changteh, in the diocese of Hankow, writes that the spinning project started by the International Relief Commission has been going on nicely under his supervision. There has been more than \$9,000 profit to divide and "spinners have very good fellowship together."



group there. It has since been moved to Kweiyang in free China. Bishop Gilman has often mentioned the remarkable way in which the relief work drew together the different elements of the population, missionaries from many mission boards, including Roman Catholics, and foreigners of most of the nationalities in Hankow, including some helpful German business men. This wholesome mixture of community elements has been characteristic of the local committees. A recent issue of *The Far Eastern Survey* says that one typical relief committee had fourteen Chinese and five Americans. The chairman was a salt administration official, the secretary, an American missionary; members represented one Roman Catholic and four non-Roman missions, three government relief organizations, the district magistrate, a local political party bureau, the national health administration, a mission

New Chinese Bishop Elected

Election of a new Chinese bishop, Timothy Lin, to be assistant in the diocese of North China, is announced in a letter from the English Bishop Arnold Scott of that diocese. The letter was delayed and the election took place some weeks ago but no word has been received to indicate that the bishop-elect has been consecrated. Probably it has not yet been possible to arrange for this. The bishop-elect who is to be assistant in the diocese of Fukien, the Rev. G. H. Diong, apparently is also awaiting consecration as no further information has come. Mr. Diong and Mr. Lin will be the twelfth and thirteenth Chinese to become bishops in the Anglican Communion.



If time permitted, bishops and deputies could find rest and relaxation from the arduous parliamentary procedures of General Convention in Cleveland Museum of Art and Fine Arts Garden which surrounds it, but time rarely does permit, this year less than ever.

What Is General Convention?

TRAVEL RESTRICTIONS WILL AFFECT CLEVELAND MEETING

When and where is the next General Convention? In Cleveland, Ohio, October, 2-9, 1943.

What is General Convention? The Church's legislative body, established by Article I, Section 1, of the Church's Constitution.

How is it organized? In two houses, the House of Bishops and the House of Clerical and Lay Deputies. Each diocese is represented by not more than four presbyters and not more than four laymen; each missionary district by not more than one of each.

How often does it meet, when was the first, and how many have there been? Triennially. 1785. The next is the fifty-fourth.

In what cities has it met? In Philadelphia eighteen times and in New York thirteen times, mostly dur-

ing the first fifty years; in about twenty other cities once or more, including Boston, San Francisco, Portland, Ore., and New Orleans.

How many persons attend? More than 100 bishops; between 500 and 600 deputies. The Woman's Auxiliary, meeting at the same time, and many other organizations and societies, and many visitors, run the total number up into the thousands. Estimated total at Kansas City, Mo., in 1940 was 12,000. Restrictions as to travel and hotel space this year will cut both attendance and time to a minimum.

What matters are discussed or acted upon? Any matters concerning Church government or relationships; election of bishops for vacant missionary districts, Prayer Book revision, reports from many of the nearly fifty commissions appointed by previous General Conventions; reports of

General Convention agencies, such as the National Council; revision of canons.

What are canons? Laws of the Church, governing such matters as elections, ordinations and consecrations, discipline, candidates for Holy Orders, Church marriage, Church music, formation of parishes, dioceses and provinces.

What subjects will come up at this year's Convention? This is never known definitely until the time of the meeting but matters which are more or less certain to be discussed include election of bishops for Alaska, Hawaii, Western Nebraska, possibly San Joaquin, possibly Salina, a suffragan for Puerto Rico; a constitutional amendment requiring bishops to retire at the age of 72; some action on world peace; relationship to the northern Presbyterian Church; revision of the marriage canon.

St. John's "Dormitory" Open to Servicemen

WHEN week ends roll around, your husbands, sons and brothers who are in Army and Navy stations throughout the country, head for the nearest town for a few hours of recreation and relaxation from their arduous training chores. Most hamlets and towns find the weekly "invasion" of these servicemen jams their U.S.O. centers, hotels, restaurants, stores and theatres to the doors. It is when such conditions exist that many parishes find an opportunity to render a real service to the community and to the men in uniform.

One church that is on its toes in providing a welcome to visiting soldiers and sailors is St. John's in Sharon, Pennsylvania. The sound of happy voices, music, song and laughter greets the visitor to St. John's Servicemen's Center, opened in February for the men from Shenango Personnel Replacement Depot in the

nearby town of Transfer. One common sight seen on any night is a soldier with his sleeves rolled up and his hands in a dishpan of soapy suds. "It's much nicer washing dishes when you have a pretty girl to dry them," remarked one light-hearted corporal who was visiting the center recently, when asked how he liked KP duty.

The center includes a comfortable lounge where the men may read, write or play games at their leisure, a large game room with ping pong tables, and a quiet room where they may rest. Showers, towels and soap also are available to servicemen at all times.

But the biggest treat at St. John's for the boys "in town" over Saturday night, is its new dormitory. This was the first church in Sharon to realize the need of sleeping quarters for soldiers coming to the city on overnight passes. Servicemen are particularly impressed with the springs and mat-



For twenty-five cents a night weekending servicemen can get a bed at St. John's, Sharon, Pa., first church to provide beds.

tresses on their double decker beds, for these originally came from a luxury liner which later was converted into an airplane carrier.

The beds are rented for twenty-five cents a night, a fee which covers the cost of laundering the sheets and coverings. Servicemen are given free towels and soap in the morning and on Sundays are invited to eat a free breakfast. In the first five weeks it was operated St. John's Servicemen's Center, which is open at all times, served nearly 1,000 free meals and gave lodging to more than 200 soldiers.

St. John's pioneering in establishing a dormitory has so impressed other churches in Sharon that some already are planning to make similar facilities available in their parish houses.

This parish is also doing its share for the Episcopalians stationed at the Shenango Personnel Replacement Depot. Since there is no Episcopal chaplain at the Post, arrangements have been made for the priest-in-charge to celebrate Holy Communion at the camp on Sunday at 6:45 in the morning. Contact is kept with all men in the camp who are churchmen and who have made themselves known to the Rev. Harold J. Weaver, rector of St. John's or its curate, the Rev. S. C. V. Bowman.

St. John's Servicemen's Center in Sharon, Pa., served 1,000 free meals during the first five weeks it was in operation, and gave lodging to 200 soldiers. Funds are raised by parish.





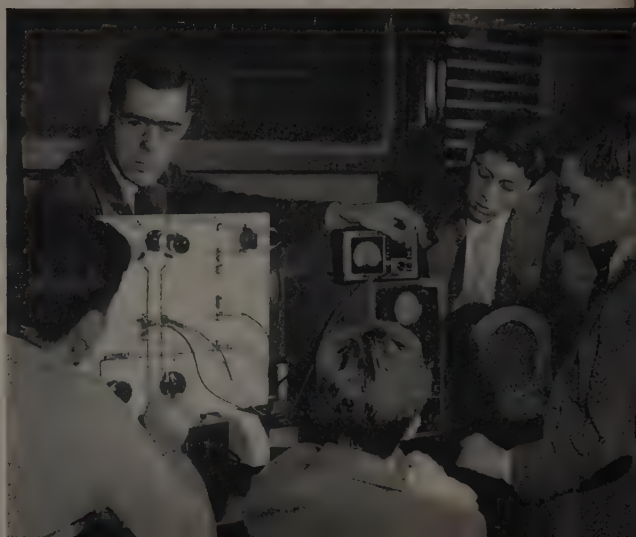
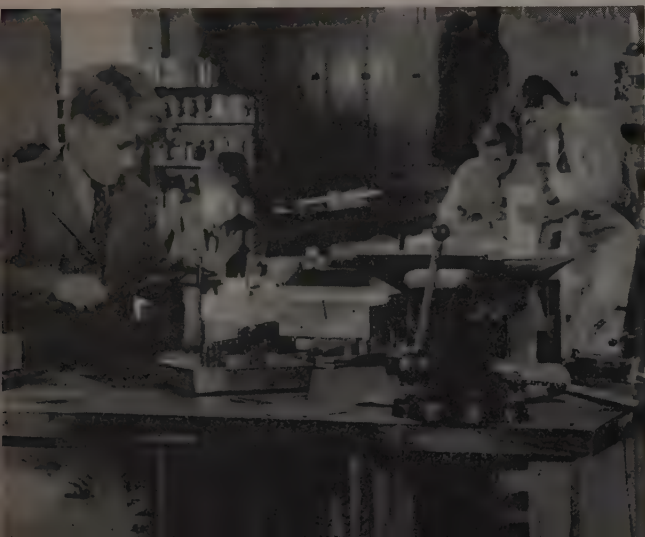
St. Mark's School, Southborough, Mass., since Joseph Burnett founded it in 1865, has taught "the principles and spirit of the Episcopal Church." Headmasters of recent years have been Wm. G. Thayer, 1894-1930, Francis Parkman, 1931-1942, and William Brewster.



Classroom theory teaches wisdom such as, It is wise to make hay while the sun shines, but the hayfields on St. Mark's farm land show exactly what is involved in this well known principle. Below, the machine shops provide training in the use of many tools, for boys who are gifted with manual skill.



Cycling solves a fuel problem for boys at St. Mark's, whether for duty, convenience, exercise or pleasure. Below, lecture and demonstration combine to teach the many uses of electric power. Times have changed in schoolrooms since the early days when St. Mark's opened its doors to the boys of the 1860's.



St. Mark's Meets Wartime Demands

OLD MASSACHUSETTS SCHOOL HAS MILITARY UNITS

ON THESE summer days, St. Mark's School of Southborough, Massachusetts, is meeting the exigencies of wartime and living up to its own traditions as a school founded in the travail of a nation, the post-Civil War days of 1865. This famous secondary school for boys has a summer session in full vigor, with academic studies augmented by shop and farm work, practical instruction in gasoline engines, applied mathematics, navigation, map making and the like.

This state of being in step with the times is implicated with the fact that the school stands to quote the late Bishop William Lawrence, "foursquare, on the four foundation stones of fine scholarship, breadth of study and interest, public service, and loyalty to Christ and His Church."

The radiation from these four foundation stones reaches to the confines of the nation and beyond, for the student body represents twenty states from California to Florida, Belgium, Cuba, and England. The curriculum of the academic year, with its extra-curricula in current events, social problems, questions of government and international affairs, together with a large measure of student self-government, is designed to develop responsibility and leadership. The military unit as instituted in three of the six forms is primarily for the purpose of encouraging capacity to take command. St. Mark's is in the lead among private schools in the war effort.

The current plan, of the boys working in groups, under the charge of a faculty member, on the surrounding farms of the orchard, truck, and dairy type, is a constructive contribution to the national program as well as an aid to the course in scientific farming.

"An institution grows like a person, through adventure and occasional tribulation," says Dr. Vida D. Scudder of Wellesley. As an institution, St.

Mark's has had little of tribulation but has helped others: a pleasing corollary of this private school whose name, to some, may stand as the entrenchment of privilege, is that since 1919 it has conducted a summer camp, staffed by its senior students, in which 180 under-privileged boys of city streets are given two weeks each of supervised outdoor life and sport.

Probably the nearest approach to tribulation in St. Mark's history, was regret at the resignation of the late Rev. Dr. William Greenough Thayer, after his thirty-six years as its notable headmaster; and a succeeding regret when Dr. Francis Parkman, after twelve years as Dr. Thayer's successor, resigned in 1942 to serve his country, as he had served in the First World War. But such regrets, deep and sincere as they are, must of necessity be tempered by hopeful anticipation of achievement by the new headmaster. Dr. Parkman's successor is the Rev. William Brewster, son of the late Bishop of Maine, who brings to St. Mark's scholastic ability, administrative capacity, and broad interests abreast of the social outlook of the younger thoughtful clergy. Mr. Brewster has just finished his first academic year. Like his predecessors, he has a wife to help continue the hospitable atmosphere of the headmaster's home, cherished by all school members. Mr. Brewster is a Kent School and Yale University honor man, who, for all his youthful thirty-six years, had a business career before studying for the priesthood.

St. Mark's is a Church school, founded by a Churchman, Joseph Burnett, with the Bishop of the Diocese as president of its board of trustees and episcopal visitor; Bishop Henry Knox Sherrill now holds the office. It has always been managed so as to conform with the spirit and principles of the Episcopal Church. Like the Church, its interpretation has devel-

oped, just as its material expression has changed from the remodeled country estate to the dignified fabric of today; from the rigors of cold dormitories where pet squirrels, secreted in lockers for the night, practically froze stiff and had to be thawed on radiators in the morning, to the pleasant, genial quarters that fit the growing boy, without too much of the softening element, for the amenities of life. This same acceptance of the urbanities makes one wish to paraphrase the axiom of Dr. Samuel S. Drury, a famous headmaster in his own right, when he said, "Religion is suffusion, and the letting in of sunlight does not necessitate the removal of books or the piano."

Of course St. Mark's, like every school, has its inheritance of school jokes; and perhaps it is somewhat especially blessed in having as its insignia the winged lion of St. Mark, which, as one graduate put it, should have dropped a feather in tribute when "Mr. Mac," the proprietor of the Centre Store, the boys' "tuck shop," passed on. Just as surely, St. Mark's lion must have raised his pinnons a little higher in the just pride of "noblesse oblige" for the accomplishments of St. Mark's boys in their manhood years of probity and sacrifice; and so Dr. and Mrs. Thayer must have thought when they visited the grave of each St. Mark's boy on the battle fields of Europe, after the close of the First World War.

President Hadley of Yale, speaking at the fiftieth anniversary of St. Mark's School in 1915, made a plea for the culture that should show itself in scholarship, citizenship, and religion. He closed on this note: "It has been said that schools like St. Mark's are undemocratic; but, on the contrary, a school with the true ideals of culture, and one that appeals to the real instinct of the gentleman, is a training ground of democracy."

Magnolia State, Now War

DUNCAN M. GRAY FINDS IN MISSISSIPPI



Victory gardens at All Saints' College, Vicksburg, are substitute for gymnasium.

By Charles G. Hamilton
Aberdeen, Miss.

MISSISSIPPI is full of army camps and war industries. Camp Shelby, near Hattiesburg, was, before camp figures became military secrets, the largest in the nation. Camp McCain, near Grenada, and Camp VanDorn, near Centreville, are new divisional camps. One of the larger air bases, Keesler Field, is at Biloxi. Others are at Columbus, Clarksdale, Meridian, Greenwood, Greenville, Grenada, Gulfport and Laurel. There is a smaller

training camp at Flora; several colleges are army and navy training centers.

The Gulf Coast is naturally full of war industries. Most of the soldiers and many of the workers are from other sections of the United States and to many churches they have brought new life. One church near an ordnance plant had its attendance doubled last year. Several clergy have gone as chaplains, and many priests assist chaplains at nearby camps, entertain soldiers, and make them welcome.

The Rt. Rev. Duncan Montgomery Gray, new bishop of Mississippi, has a diocese the size of England, with two million inhabitants. Mississippi is one of the most rural states; in 1920 it had no city of 30,000, though it has several now. It is a state of towns and open country, devoted to agriculture and with few industries. Farming is becoming more diversified but cotton is the life of the state. It devotes a large percentage of its income to education, and has a score of colleges, including All Saints' Episcopal Junior College at Vicksburg and the Okolona Industrial



Practical training is part of the course Okolona School offers Mississippi Negroes.

School, a junior college at Okolona, under the American Church Institute for Negroes.

When de Soto's army marched by the present site of St. John's Church, Aberdeen, in 1541, the state saw its first white people. Spanish, French, English, American and Confederate flags have flown over it. The state flag today is a Confederate battle flag. South Carolinians and other Southerners settled the state in the first part of the last century.

First Church of England services were held by British chaplains but of these no records are available. The Rev. Adam Cloud held the first non-Roman Catholic services in the state, around Natchez in 1790. Carolinians and Virginians brought the Episcopal Church with them to the southwestern section around Natchez, and to the northeastern, around Aberdeen and Columbus. Clergy were scarce, and after its organization in 1826, the diocese had no bishop for several years, being visited by Bishop Leonidas Polk of the former "Southwest Diocese"

At recent consecration in Jackson, Miss., left to right, Bishop Bratton, Mississippi, retired, Presiding Bishop Tucker, Mitchell, Arkansas, Duncan Gray, new bishop, Juhan, Fla.



Area, Has New Bishop

DIOCESE THE SIZE OF ENGLAND



The Rev. Charles G. Hamilton, St. John's Church, Aberdeen, also acts as chaplain.

and Bishop James Otey of Tennessee.

The first diocesan bishop was William Mercer Green of North Carolina, who held that office from 1850 to 1887, the 51st American bishop. Bishop Gray is the 437th. Under the second Bishop, Hugh Miller Thompson, brilliant preacher, the Church "recovered from reconstruction." Bishop Theodore DuBose Bratton, now eighty-one, took office forty years ago. He is No. 2 in order of seniority, only Bishop W. H. Moreland preceding him. Bishop Bratton retired in 1938, succeeded by his coadjutor, William Mercer Green, grandson of the first bishop. Bishop Green died last year.

Of Mississippi's twenty-nine parishes and forty-odd missions, some are in growing cities, increasing with the population, while others are historic churches in once flourishing communities. There are 9,000 communicants. The twenty-five or thirty active clergy include four Negroes. Some of the fields are as large as Palestine. More than one traveling circuit rider has a dozen preaching points. Many counties have

no Episcopal Church building but buildings are kindly loaned for services. One missionary minister in a dozen years in his field held 4,226 services and traveled 248,857 miles. Most of the clergy are in charge of two or more places. Rectors at Aberdeen, Como, Greenville, Oxford, Woodville, Canton, have three each, while Starkville, Granada, Natchez, Rolling Fork, have four each. The Bolton field lists seven places. Geographically, the parishes and missions lie chiefly in a line along the railroad north and south of Jackson, the capital. Another line, more widely spaced, takes care of most of the county seats along the eastern length of the state; Pascagoula, Ocean Springs, Biloxi, Gulfport, Pass Christian and Bay St. Louis are on the gulf coast, while Greenville, Natchez, Vicksburg and others are on the Mississippi River.

For a long time, until the most recent census reports, more than half the population of Mississippi has been colored, the only state in which this was true. Okolona, now a trade school,



St. Paul's, Woodville, 1824, believed oldest Episcopal church west of Alleghanies.

high school and junior college, was started in 1902, and under the able leadership of Negro educators has trained leaders of the race in the traditions of the Church. Negro parochial schools at Vicksburg and Jackson have been a contribution to public welfare as well as to religion. From St. Mary's Church, Vicksburg, came a young woman, daughter of the rector, who did distinguished work at Cornell University and the College of Physicians and Surgeons (Columbia University medical school) and is now studying pediatrics on a Rosenwald Fellowship.

Religious services at Camp Shelby, Mississippi, bring together thousands of people under the tall pine trees. Four clergy of the Episcopal Church are serving here as chaplains. U. S. Army Air Corps



THIS IS the story of a missionary in New Guinea who, after thirty-four years of ministering to his beloved natives, refused to abandon them although his central station was bombed and finally wrecked. He is Archdeacon Gill—Stephen Romney Maurice Gill, to do him full justice—of All Saints' Mission, Mambare, on the crest of a 200-foot hill above the northeastern coast of New Guinea.

"I had just completed a jig-saw puzzle with one of the little girls at the mission," he said, "when she cried out that a plane was coming. It came directly toward us, skimming the tree tops. A burst of machine gun fire hissed between the little girl and me without injuring either of us. A bullet lodged in the wall behind us, just above my head. I knew this was the beginning of things."

He provisioned a hide-out deep in the jungle and quietly withdrew there with his staff and some fifty-odd native people. Things quieted down and they returned to headquarters. Then, after a few weeks, more planes returned and Archdeacon Gill again led his people into hiding. Seven times that place was bombed. For eight months he played hide and seek with landing parties who sometimes came within a few miles of the hiding place.

Australian troops move down the tropical New Guinea coast, under the tall palms.



He rescued several American and Australian fliers who bailed out near by.

With the mission buildings finally in ruins and the position still dangerous, he made a permanent evacuation, under cover of darkness, and sent the native teachers with their wives, and the mission children, to distant outstations. Only then did he consider leaving the area himself, and not so much for his own safety as to relieve his native friends from worrying about him. He went for a brief stay in Australia but in less than a month returned to Port Moresby, on the southern end of New Guinea, where he is biding his time until he can resume work at Mam-



Mr. Gill, above, uses a lighter made from parts of demolished planes. Below, Australian mortar crew lays down a barrage.



Archdeacon and Seek

bare. His native staff of fifty, priests, teachers and others, all stood by him and none have been reported hurt.

One of the things he saved from his beautiful and well-equipped mission was a revised manuscript of the Holy Communion service in the Wedauan language, for the native Church. He had spent four years completing the translation. The Australian Board of



Plays Hide With Foes

Missions is now holding it until money can be found for printing; it is expected that friends will contribute this in recognition of his work.

Mr. Gill is a member of a well-known Sussex family. The late Eric Gill, sculptor and writer, was a brother. Another brother is Max Gill, a decorator who, among other things, painted the murals on the *Queen Mary*.

The Australian Board of Missions lists a staff of 2 bishops, 15 clergy, 3 laymen and 20 women for the diocese of New Guinea. Sixteen of the women are on furlough. After the names of three clergy and two women are the words, "Missing, believed prisoner." After the names of two clergy and two women the note is, "Missing, believed killed."

Harris writes that they have plenty of bananas, cocoanuts and wild hogs, and his business is to add fresh vegetables to the Army menu. Some of the natives have learned English from the missionaries and through them he is able to instruct others. "Thus," says Bishop Dandridge, "the Church's missionary work and practical training in Tennessee, and the Army, and the natives, united in supplying the needs of our boys far away."

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Pfc. William Hugh Harris, communicant of St. James' Church, Cumberland Furnace, Tenn., is teaching natives of New Guinea to raise vegetables for the Army, Bishop Edmund P. Dandridge has just learned. Private

Certain thoughts are prayers. There are certain moments when, whatever be the attitude of the body, the soul is on its knees.—Victor Hugo.

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Australian Information Bureau Photos

"I hope you include these fuzzy-wuzzies in your prayers. I owe my life to them," writes an American. Bringing wounded in to this advanced American dressing station (above) and paddling army supplies upstream (center) are some of famous New Guinea natives. Below, Padre R. M. Park holds an outdoor service. Photos passed by operational censor.



Hospital in

ST. LUKE'S GIVES MEDIC



A service in the chapel at St. Luke's Hospital where religious services are held regularly for staff, patients and visitors. The hospital was started shortly before the close of the Civil War by the Rev. Clinton Locke, rector of old Grace Church in Chicago, who felt the city needed a "clean, free Christian place where the sick poor could be cared for."



Regular lectures (above) and motion pictures on medical subjects keep the staff at St. Luke's up-to-date on current medical practices. (Below) Mother and Dad must don white robes when they visit the children's ward. In 1942 more than 15,200 adults and children received treatment at St. Luke's as compared with 152 in 1870.



SEVERAL months before the close of the Civil War, the Rev. Clinton Locke, rector of old Grace Church in Chicago, told his parishioners, "Chicago needs a clean, free, Christian place where the sick poor may be cared for." These words galvanized into activity a group of women in his parish who had been nursing sick and wounded Union troops. Through their labors a small frame house with space for seven beds was secured and a matron and assistant placed on duty. Thus did St. Luke's, Chicago's second oldest hospital, get its start.

During its seventy-nine years it has expanded until today its patient capacity has grown from seven to 481 beds and fifty-five bassinets, and the modest little frame house on State Street has grown into five large and imposing buildings on Indiana and Michigan Avenues. Here in 1942 more than 15,200 persons received treatment, as compared with 152 in 1870.

Philanthropy has aided St. Luke's at every step. Each bed and operating room and building has been the result of generous gifts. Many of the great families in Chicago history have been intimately associated with this old Episcopal institution. The names of Armour, Ryerson, Gary, Morton, Pullman, Lowden, Schweppe, and countless others are remembered in memorial plaques throughout the hospital denoting these philanthropists' monetary help and years of service.

The war has brought changes to St. Luke's as it has to most other hospitals in the country. More than seventy members of the attending and house medical staffs have left for duty with the armed forces, as have approximately 100 staff and alumnae nurses. New labor problems have arisen because of the loss of men workers through the draft, and now women are being employed as admission clerks, elevator operators and messengers.

As part of its contribution to the

Chicago Serves Army

OFFICERS ANESTHESIA INSTRUCTION

vital war effort, St. Luke's is cooperating with two medical schools in the training of Army officers and the department of anesthesia is instructing Army medical officers in cooperation with the University of Illinois College of Medicine.

Among its other wartime activities the hospital is developing in its laboratory a chemical compound with anti-malarial properties; is assisting the Army in the development of an officer's laboratory training course in clinical laboratory work; and has established a blood plasma bank which has a capacity of one unit per bed for the hospital. Its X-ray department, one of the largest in the middle west, is handling forty cases a day of inductees' physical examinations for one of the city's induction centers.

Led by Dr. Leo M. Lyons, director of the hospital, who is serving as chairman of the Welfare Division of the Office of Civilian Defense in the Chicago area, many of the hospital's employees are doing volunteer work in their leisure time. Most of them, too, have signed up for payroll deductions for the purchase of war bonds and at present a total monthly deduction of \$2,700 is being made for this purpose.

St. Luke's is managed by a Board of Trustees, which includes many prominent Chicago business men and women who devote much of their time to the hospital's affairs. The original board was made up of a lay member from each Episcopal parish in the city, but as the institution's work has grown and broadened this group has come to represent a cross section of Chicago's business, industrial, and religious life. Its president is Mr. A. Watson Armour.

Serving the community as an educational as well as a healing institution, St. Luke's, in addition to training physicians, now has 329 young student nurses preparing for vital war-time service. Its School of Nursing opened in 1885, just twelve years after the first modern school of nursing was

established in this country, has more than 2,000 graduates, many of whom are serving abroad with America's forces.

The hospital's Social Service Department today is carrying on the work of Dr. Locke for "free, clean, Christian care for the sick poor." Medical and surgical cases of every kind are treated here free or for very small fees and many of the needy patients' social problems are successfully solved by staff members.

On the home front St. Luke's is a valuable addition to the number of institutions in the country which are training doctors and nurses for work among both civilians and the armed forces. And after the peace it looks forward to continued years of service to community and nation.

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Dr. Zabriskie on Council

The National Council membership now includes a seminary dean. The Very Rev. Dr. Alexander C. Zabriskie of the Virginia Theological Seminary, Alexandria, has accepted his election to fill the term of the Rev. Dr. Albert R. Stuart of Charleston, S. C., who has resigned and is to become a navy chaplain. Dean Zabriskie has a specialized knowledge of National Council history and procedure as he wrote the life of Bishop Arthur S. Lloyd, president of the former Board of Missions out of which the Council grew. Dean Zabriskie was born in New York, graduated from the Virginia Seminary in 1924, and has taught there ever since.

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Harvard is Young

The oldest university under the American flag is the University of Santo Tomas in Manila, founded in 1611, many years before Harvard. When men were chasing Indians in Cambridge, or being chased by Indians, Filipinos in Manila were taking doctor's degrees at Santo Tomas.



(Above) Many small children are treated at St. Luke's every year. This little miss has no fears and smiles happily while an intern adjusts her brace.



All the modern conveniences are an old story at St. Luke's. This woman (above) has an injured leg which must be kept suspended. (Below) Entrance to St. Luke's.



Louisiana'

STUDENTS IN UNIFORM



Bride and groom pass under the swords of the latter's classmates at a colorful wedding ceremony held in the Davis Sessums Memorial, Episcopal Student Center, at Louisiana State University.

AS in so many of the other great universities in the country, life at Louisiana State University, the "Ole War Skule" of the deep South, has become almost completely militarized. Men in uniform now fill the dormitories and classrooms and students who roamed the campus in earlier and more carefree "collegiate" days would have a hard time getting accustomed to seeing students in uniform taking over their alma mater.

The old-timers might even find some change in the Davis Sessums Memorial Episcopal Student Center for its activities have been adapted to meet the needs of the servicemen on campus by putting still more emphasis on worship.

Flanked by a row of fraternity houses and a law school and within a stone's throw of huge university dormitories, the Center occupies a pivotal position on the campus. And what a

colorful stream of young American life it has seen pass by its doors. Frenzied football mobs, stately graduation processions, hilarious campus election rallies, spirited cadet corps parades,

students hurrying endlessly by many paths to lecture halls, students with bulging suitcases thumbing rides for home, students excitedly returning for hazing, rushing and registration.

The whack of tennis balls in the courts, the periodic call of the bugle, the snapping of taut cords on the flag pole, the "corny" music by which fraternities so often entertain, the strutting march tunes of the college band—all these have been part of the campus life it has watched.

The program has been one of friendliness. Within the Center parties and dances are carried out with verve and laughter. And there are banquets, lectures, ping pong, study programs, teas, work meetings, games, service activities, conferences, badminton, committee meetings and informal group meetings around the open fireplace.

Thirteen years ago when this project was new students came to worship in a forlorn and fitful trickle. But steadily the church-going habit has won its way so that many a time in more recent years people have been turned away for lack of room. Today there are normally more than 100 persons in chapel each Sunday.

Tea is often served for boys and girls in the Episcopal Student Center. Here the Chaplain, the Rev. J. S. Ditchburn, is shown getting his cup refilled by one of the students.



"Old War Skule" Goes Military

W FILL UNIVERSITY'S DORMITORIES AND CLASSROOMS

Under its red-tiled roofs the Center houses a well-appointed chapel, seating 130 persons, somewhat larger general purpose room, two sittingrooms, and a kitchen equipped to serve 100 people. Also within the building is a five-room apartment for the chaplain, the Rev. J. S. Ditchburn, and his family.

The Center has become a rallying point for many varied activities. Month by month for thirteen years the Religious Council of L.S.U. has met here to plan the program in which all the religious bodies active on this campus are interested and annually a "Youth Rally" comes here from many parishes and missions in the State for an interval of fellowship, inspiration and planning. So many college students from all over the diocese meet here for conferences, as do adult groups, that this has become a recognized conference center.

A settled policy of the chaplain has been to have his students attend important conferences as they occur in various parts of the country. Carloads of Louisiana students have thus ranged as far as Florida, Alabama, Sewanee, Indianapolis, and Chicago.

One long-to-be-remembered event in

these conference experiences was when nine Louisiana students secured an hour's interview with the Archbishop of York, now Canterbury, in Indianapolis.

All Episcopal students who are active in any of the many undertakings of the Center are considered associate members of the Canterbury Club, while those who attend regular meetings, pay dues and vote are "actives." The inner group normally consists of ten per cent of the total Episcopal enrollment, or about thirty to forty students. The "associates" when added to these with faculty members, make a total of about 350.

Five students have gone into the ministry from this center, and as many more are in stages of preparation or have had their training interrupted by the war. But most of the young men have gone into the armed forces and are serving in many parts of the world and on every active front. An honor roll containing 175 names now hangs in the chapel.

The Center at L.S.U., a project of the Diocese of Louisiana, has a building valued at \$65,000. Its annual budget is approximately \$5,500 of



Wynne Ditchburn enjoys her turn at the console of Episcopal Student Center organ.

which \$1,000 is raised from local contributions. The work here has been considered so successful that other similar projects are being considered in other parts of the State, and are planned for the postwar period.

That the Center is meeting the spiritual needs of the servicemen now stationed at the University is evidenced by a letter received from a soldier after he had left this campus.

"I attended one of your dances while I was at the University and really enjoyed myself very much," he wrote Chaplain Ditchburn. "Everyone was so kind and sociable. I also found myself in one of your short worship services while writing a letter in the lounging room at the Student Center one noontime. I want you to know that this inspired me very greatly and is one of the events I will always remember about my stay at L.S.U."

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"Our eldest son has been shot down off Ceylon," says a letter recently received by the English Society for the Propagation of the Gospel. "I enclose a check (105 pounds) to be earmarked for future work in Japan. It seems to be the only decent Christian vengeance."

These small boys spend their summers at Camp Morris, a diocesan camp held this year in Vicksburg, Mississippi. One of the men students from the Episcopal Center acts as their counsellor and teaches them swimming, boating, tennis and other sports.





Chaplains entering the new chapel at Alameda, Cal., Naval Air Station. Left to right Chaplains H. S. Dyer, Methodist; H. M. Peterson, Presbyterian; Jacob Rudin, Jewish; P. G. Linaweaver, and Leon Shearer, Episcopal. In front is Paul Linaweaver, acolyte.



Servicemen (above) with their friends and relatives shown inside the chapel during the dedicatory services. (Below) People leaving the chapel after the religious ceremonies. This modernistic building seats 370 persons in the main chapel and about thirty in the small side chapel.



U. S. Navy photos

ALAMEDA, CALIFORNIA NAVAL AIR STATION DEDICATES CHAPEL

While millions of young Americans are being taken from homes and communities into their country's armed forces and are being taught the art of warfare they also are continuing to receive the ministrations of religion. For their government, realizing the vital role that religion plays as a morale builder and as a source of strength in times of trouble and danger, has given it an important place in the schedule of the enlisted man and his officers. Several hundred chapels have been built at the various army posts and naval stations in all parts of the country, and chaplains report that the men in uniform are packing these chapels at Sunday services and are showing an increased interest in religion and in the part the churches must take in helping shape a better postwar world.

Pictures on this page were taken at the recent dedication of the new chapel at the United States Naval Air Station in Alameda, California. Standing just within the station's main gate on a plot of ground all its own, this modernistic building which seats 370 persons in the main chapel and about thirty in the small side chapel, is adapted for use by the several religious bodies.

Each chapel has a built-in confessional and in the north wall of the sanctuary of the small chapel there is a Sacrament House in which there is a tabernacle where Roman Catholics reserve the Blessed Sacrament. This Sacrament House opens into the chapel and into the adjoining sacristy. When these doors are closed in the small chapel this chapel is then available to persons of other faiths.

Provisions are also made for Jewish services. An Ark of the Covenant has been designed to rest upon either of the altars with a dignified reading desk set in the forward part of the chancel.



Sunset services have long been one of the most enjoyed features of summer camps and conferences everywhere in the country. Bishop Oliver L. Loring of Maine was the leader of this one, attended by the young people during their own diocesan conference in Maine.

“Oh, It’s Off To Work We Go!”

IS SLOGAN FOR YOUTHFUL SUMMER FARMERS

“It’s off to work we go” is the slogan for high school boys and girls and college underclassmen this summer. Church leaders are adopting the work camp idea.

This useful technique, which combines productive agricultural labor, classroom study and the experience of living in a controlled community, had spread to most parts of Europe before the war and for several years it has been growing in popularity throughout the United States. By adding religion, the Church’s young people are finding it a good way to spend a summer.

In almost the center of Maine,

twenty-five miles northwest of Bangor, the rolling hills and rich farm land around Exeter are the scene of a ten-weeks’ work camp this year, in two sections, July 3 to August 6 for college boys and girls, August 7 to September 10 for high school students, and members of either group may attend both.

Chaplain and housemother assist Mrs. Genie Daly of Portland, diocesan secretary for rural work, who is in charge. The Rev. Russell S. Hubbard of St. Saviour’s Church, Bar Harbor, is diocesan director of youth work.

For the work campers, near-by farms supply beanfields, berry patches and

other muscle-developing resources, besides the potato fields, so broad and level they can make a midwesterner homesick for his prairies. Closer personal acquaintance, new to some of the town- and city-bred boys and girls, will be made with the domestic cow and pig in action. Classroom study of rural sociology and economics will occupy part of the day.

Exeter’s population of six or seven hundred includes a hundred children, with whom the campers will conduct Church activities over the week-ends. Holy Trinity Church, Exeter, is the only church in the community.

No summer gathering, work camp or conference, is complete without recreation.



Children of the community at Exeter enjoy week-end activities arranged by work camp boys and girls. Here they are learning new hymns and prayers to be used later in church.

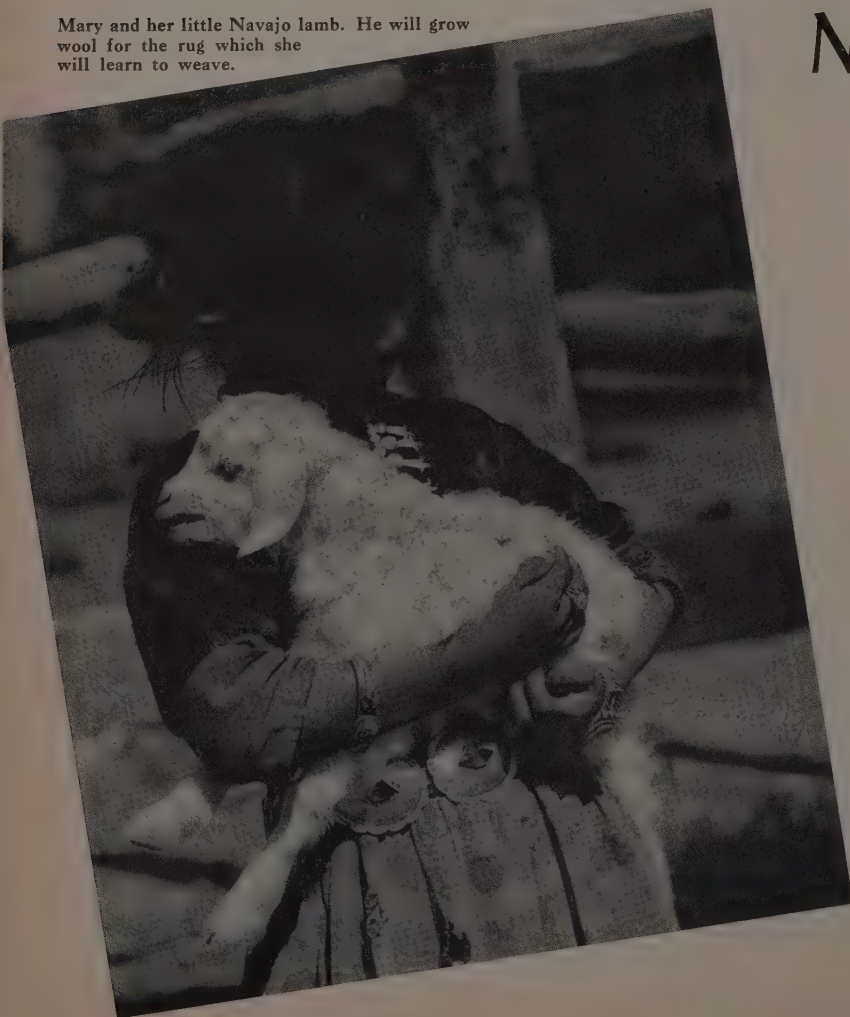




New Mexico Tourist Bureau

About 300,000 lambs are raised each year by the nomad Navajos who herd their flocks over the sixteen-million-acre reservation in western New Mexico and Arizona. If allowed to crop too long in one locality, the sheep exhaust the scanty pasturage.

Mary and her little Navajo lamb. He will grow wool for the rug which she will learn to weave.



Navajo Sheep

BETTER GRADE C

NEW developments are taking place in the Navajo Indian field of New Mexico. Recent years of increase in the Navajo population have led to the fact that they now have not enough space, even on the world's largest reservation, to lead the nomadic pastoral careers which have been theirs for generations.

Bishop James M. Stoney of New Mexico writes of the methods now being developed by the federal government to help remedy the Navajo situation. From the narrow San Juan River basin, up near the northern border of the state, water is taken to irrigate the flat valley land, which is divided into ten-acre farms for Indian families. Like all else connected with the Navajos, it is extremely slow work, but some 200 families are settled, and although now and then the nomad urge comes on and a family may pick up and leave just as young crops are sprouting, and be gone for months, the idea is taking hold.



Bishop James Stoney at San Juan Mission, Farmington, N. M., with some of the Navajos he confirmed. Many were camera-shy.



New Mexico Tourist Bureau

Two Indian women are preparing the wool and a third weaves one of the Navajo rugs. The house is a hogan, family dwelling.

Affect Church's Work

ANIMALS RAISES ECONOMIC STATUS

Bigger and better sheep are the aim of the government laboratory at Fort Wingate near Gallup, a hundred miles south. One reason for Navajo poverty is that the sheep, their main source of revenue, have deteriorated. If better sheep can be substituted, fewer will be needed, so the laboratory is working to produce sheep with good wool, good meat, and good adaptation to desert life. "The laboratory is making excellent progress and its work is wonderful," states Bishop Stoney. Two federal agencies, the Department of the Interior and the Department of Agriculture, cooperate here.

The Farmington and San Juan River end of the reservation has long figured in Church life, with the San Juan Mission where the Rev. Robert Y. Davis is in charge and Dr. Michael D. Moran and Miss Jane Turnbull, U.T.O. nurse, have been doing fine work through the hospital. Thirty miles out on the desert at Carson's Post, Miss Thelma Kelm, another

U.T.O. nurse, relieves many sufferers.

The presentation of eighteen Navajos to be confirmed by the Bishop not long ago at the San Juan Mission speaks volumes for the patient work done there. They are still shy. Many of them fled when Bishop Stoney tried to take a picture of the whole class; they feel that the impress of their likeness on films takes something from their lives and leaves them weaker.

The Gallup area of the reservation will be heard from in future for Bishop Stoney is asking the Rev. Ralph Channon, recently placed in charge of the white congregation at the Mission of the Holy Spirit, to study the needs of the Indian work. In another two years or so a new Navajo center may be started and its influence will reach out until it meets the influence of the San Juan Mission. The work is highly specialized, the Bishop says, as the Navajos are not like other Indians.

The Bishop recently had his first experience in preaching through an in-

Scouring samples of wool at U. S. Sheep-Breeding Laboratory, Fort Wingate, N. M.



terpreter and found it an ordeal, being wholly unexpected. Some of the Navajos can understand English, just as some of them wear everyday modern clothes, but most of them are living back in earlier centuries. They adapt themselves and distinguish themselves when given a chance. "The Navajo field is promising, and growing fast," Bishop Stoney reports, "and the future is bright." As the district is gradually able to absorb the cost of its own work among non-Indians, it will be able to extend the Navajo work without added cost to the Church at large.



War Adds New Work in Canal Zone



War conditions prevailing in the Canal Zone continue to add new contacts and new responsibilities to Bishop Harry Beal's program. Civilians are busy in government employ. The clergy have crowded schedules. Army and Navy chaplains, several Episcopal Church clergy among them, "have entered into the life and fellowship of the district in a way encouraging and helpful to us and, we think, enjoyable and profitable to them," Bishop Beal writes.

Two pictures above and one below, left, were taken when Bishop and Mrs. Beal visited Chaplain Glen Blackburn's quarters on the fringe of a jungle. Many service men and merchant seamen find hospitality in the new rectory of Christ Church, Colon, among them the sergeant at the left, signing the guest book. Right, Bishop Beal and Bishop Douglas J. Wilson, assistant in British Honduras, examine the Caribbean map in a recent FORTH. An army chaplain and some of his soldiers gave a picnic to children of the Bella Vista Home, some of whom are shown below.



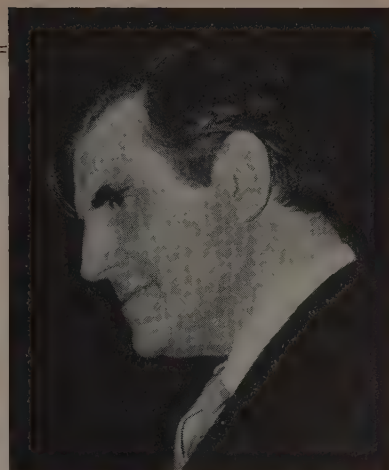
CHURCHMEN IN THE NEWS

Both Men and Women Active in Many Fields

ONE of the world's most responsible and distinguished posts in the diplomatic field is that of American Ambassador to the Court of St. James. During wartime the work of this "liaison" officer between the two great English-speaking allies is of even greater importance. Now doing the job of cementing Anglo-American military, political, and economic ties is Churchman John Gilbert Winant, one-time Governor of New Hampshire and former director of the International Labor Office at Geneva. Born in New York City fifty-four years ago, Ambassador Winant was educated at St. Paul's School in Concord, N. H. In 1917 he enlisted in Paris as a private in the AEF of World War I, and was honorably discharged as a captain five months after the war's end. From 1935 to 1937 he served as Chairman of the Social Security

Board. He was appointed Ambassador to Great Britain by President Roosevelt in 1941.

Men of the Episcopal Church are not the only ones playing a prominent part in current affairs. Episcopal women, too, are doing their bit. Among these is Mrs. Edith Nourse Rogers, veteran Congresswoman from Massachusetts, who has served in the U. S. House of Representatives since 1925. It was Mrs. Rogers who, with Rep. Andrew May of Kentucky, sponsored the legislation which created the Waacs. Her record also includes a number of years on the Foreign Affairs Committee, and championship of legislation favoring veterans of American wars. Born in Saco, Me., in 1881, she was educated at Mme. Julien's School in Paris, France. In 1917 she served as an overseas worker for the American Red Cross.



Press Assoc. Photos
Ambassador John Gilbert Winant
Congresswoman Edith N. Rogers



Army-Navy Fund Mounts to \$125,000

Bishop Henry K. Sherrill, chairman of the Army and Navy Commission, reports that about \$125,000 has been received thus far in response to the Commission's 1943 appeal for \$200,000 to carry on its work to the end of 1943.

Stating that he hopes the entire amount may be received soon, Bishop Sherrill says some dioceses that have collected considerable sums have not yet made their remittances, while other dioceses and many parishes have not completed their effort on behalf of the fund.

Since the Commission started work, it has expended \$399,970.04, and at present, with an Army quota of 333 Chaplains, there are 271 Episcopal

Chaplains in active service; the Navy quota for Episcopal Chaplains is 37, and there are 101 in active service.

The Commission has distributed more than 284,000 copies of the *Prayer Book for Soldiers and Sailors*, 188,000 Church War Crosses, 223 portable altars with linens and 100 Communion sets with linens.

Sunday Earnings to Church

Declaring "I know you can make better use of it than I," Dr. Carl H. Rulfs, churchman of St. Augustine, Texas, has sent to Bishop Quin a sizable check covering his income from professional calls made on Ash Wednesday and Sundays during Lent. Here's an unusual example of Church loyalty. The gift was a "plus" to Dr. Rulfs' regular pledge, too.

Sky Pilot Business. A gift not recorded among the more formal offerings from Americans in aid of British Missions was that of \$50 given by an American soldier to the English bishop of Accra when he came to confirm fifteen men of the RAF in that West African diocese. "Say, Bishop," the American said, "you have some job and I don't envy you. I believe in your sky pilot business and I reckon the flying is none too good. I ain't a preacher myself but here's \$50."

A Chaplain Says: "Odd places that I have seen Prayer Books and Testaments in use this week were in a jeep where the driver read while he waited for the officer to complete business calls; in North Africa while the men waited in mess line; in the hands of an American Indian Chief, now a corporal in the Army, who was explaining his Prayer Book to an Arab; and not odd but usual, on a hospital ship at every bed."

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Laramie, Wyoming.



One of the most famous of Episcopal war heroes is twenty-two-year-old Capt. Jack Ilfrey of Houston, Tex., who for some time was the leading ace among American airmen in the North African campaign. Here he is shown with the Rev. J. L. Plumley (left) of St. Mark's Church, Houston, and the Rev. Gordon M. Reese, executive secretary of the Army and Navy Commission of the Diocese of Texas, looking at a church war cross.

Christian bases for a world order were the subject of a conference held at Ohio Wesleyan University, Delaware, Ohio, early in 1943. Twelve lectures given during the conference, now published under the title *Christian Bases of World Order* (Abingdon-Cokesbury Press, N. Y., 255 pages, \$2), include the much quoted address by Henry A. Wallace on Practical Religion in the World of Tomorrow, one by Reinhold Schairer on Human Character and World Order, others by leaders in national or international affairs, with many stimulating ideas.

Samuel M. Zwemer, former professor of the History of Religion and Christian Missions, Princeton Theological Seminary, has a new book called *Into All the World*, a discussion of the origin and imperative quality of the missionary motive. (Zondervan Publishing House, Grand Rapids, Mich., 222 pages, \$1.50.)

Fun and Festival among America's Peoples (Friendship Press, New York, 48 pages, 25 cents) is a collection of games, folk songs, programs and recipes of European origin, compiled by Katharine F. Rohrbough.

St. John's Cathedral, New York, has issued a new edition of its *Guide* (200 pages, 60 cents) which contains fifty illustrations and a considerable amount of general Church history. While no words or black and white pictures can convey the beauty of the Cathedral, which from sunrise to sunset is full of color, the *Guide* is a useful little reference book for any Church school library.

Miracle Lives of China by Jonathan and Rosalind Goforth, missionaries in China since 1888 (Zondervan Publishing House, Grand Rapids, Mich., 157 pages, \$1) contains stories of Chinese people known to the authors. There is also a new edition of their earlier book, *By My Spirit*, 138 pages, \$1.

Theodore Sumner Gibson, newly elected bishop of the South African diocese called St. John's, Kaffraria, is the son, nephew, and great-grandson of bishops. He is not new to the episcopal office himself—since 1928 he has been bishop of Kimberley and Kuruman, another South African diocese.

—IN TIME OF CRISIS—

"And the Lord said unto Moses, Wherefore criest thou unto me? Speak unto the children of Israel, that they go forward." Exodus 14:15.

O LORD God of hosts, save us, we pray thee, from bondage to the past and from fear of the future. Let our hearts be eager to go forward, with the hope that in the heat of conflict thou wilt be to us a merciful pillar of cloud, and in the darkness of confusion thou wilt go before us a pillar of fire, to the end that we may reach thy Promised Land, the Kingdom of our Lord and Saviour Jesus Christ.

—James Thayer Addison—

Church Ads. A series of timely and "catchy" newspaper advertisements promoting spiritual values are now being sponsored by the Church of All Saints-by-the-Sea in Montecito, Cal. "The secret weapon," says one ad, "is prayer. It cannot be stolen and the only way it can be sabotaged is by neglect." "Rubber salvage," reads another, "is necessary because we were shortsighted. Many people turn to God in the same emergency manner. A thoughtful, long-range program would get better results in both cases." The Rev. John DeF. Pettus is rector of All Saints'.

New Negro Program

(Continued from Page 9)

staff of the National Council's Home Department, in the domestic missions division. He is the Ven. Bravid W. Harris, rector of Grace Church, Norfolk, Va., and archdeacon in Southern Virginia. Born in North Carolina in 1896, he is a graduate of St. Augustine's College, Raleigh, N.C., and the Bishop Payne Divinity School, Petersburg, Va. He is a member of General Convention's Joint Commission on Negro Work, and the author of a 16-page booklet, *A Study of Our Work*, which has been a useful source of information about the Church's work among Negroes.

His difficult new work, which he is starting in July, will be largely in the field, and will be governed by the policies and attitudes of the dioceses in which he will be invited to serve. "This forward-looking program," Dr. Wieland says, "will be a diocesan program, and its leadership and administration will be a diocesan responsibility. As in every other department of the National Council's work, the resources of Church Missions House are available for any diocese which needs help in the inauguration of more effective work in any field. The hope is that there may be many partnerships created, in which the diocese and the National Council, working together, may go forward to a more aggressive and more productive ministry among our Negro people.

"The field of opportunity is absolutely unlimited," Dr. Wieland concludes. "We could use a hundred new workers if this new program is carried through as I hope it will be."

FORTH—July, 1943

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Latin American Field

(Continued from Page 7)

ment of the National Council asked the bishops of all these districts last October what their policy for the future was. They were requested to tell us what they would do if the money we could send them were increased twenty per cent and what they would do if it were increased one hundred per cent. This was an almost cruelly tantalizing question considering how unlikely it seemed at the time that such extra help could be given. As someone on the Council put it, it was rather like asking some wrecked sailors on a raft what they would buy for dinner if they could walk into a New York restaurant with fifty dollars. But whether or not the bishops were hopeful, their replies are stimulating and suggestive.

Let us cite only a few of their many proposals, by way of showing how much is left to do. The Bishop of Cuba, for example, who writes us that the Good Neighbor policy has gained headway and is much more than a political program, stresses the point that the Latin American work calls for a wider recognition of our opportunities and responsibilities. With a view to expansion he needs a larger staff of better trained clergy and a greater amount to spend on the extension of our school system and the production of first-class material for religious education.

The Bishop of Southern Brazil is anxious to furnish twenty or more chapels with pews, chancel furniture, Communion vessels, and linens and to supply an equal number of parish halls and Sunday schools with proper equipment. A further increase in aid would also enable him to plan for the education of a larger number of Brazilian clergy and thus to strengthen the Church as a body that will some day be autonomous. Already there are some thirty-eight Brazilian priests and our 6,000 communicants contribute to their Church more than \$22,000 a year.

In Puerto Rico the bishop and his clergy feel that the first call upon increased funds would be the development of the proposed new agricultural and mechanical school at Quebrada Limon, a far-seeing project that has already attracted favorable attention.

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Bishop Carson of Haiti assures us how encouraging it would be for some of his Haitian clergy (who seldom receive as much as \$70 a month) if we could aid their congregations to increase their salaries and to provide them with small rectories. Bishop Beal of Panama is eager to reach out to that part of Colombia which has always been part of his district and where so far the Church has done nothing whatever.

According to our trusted leaders in Latin America it is clear enough that the aid given to these younger Churches by the older and stronger Church in the United States has borne good fruit in the past. It is equally clear that statesmanlike plans for future expansion call for maintaining this aid on a generous scale. It would be good news for them and their fellow-workers if in 1944 the increased help which is still for them an "if" might become a cheering and invigorating reality.

Frances Young Appointed

San Francisco and the diocese of California are contributing a new worker to the National Council staff in the person of Frances M. Young, who comes to the Division of Christian Education to fill the vacancy left by the recent resignation of Frances R. Edwards. Miss Young is a graduate of Brown University with a master's degree from Columbia. Formerly director of religious education in the Church of the Redeemer, Baltimore, Md., since 1937 she has been religious education director for the diocese of California. She will come to the national Church headquarters early in the fall.

• • •

FORTH QUIZ

Answers to questions on page 3.

1. New York, Philadelphia, Boston, San Francisco, Portland, Ore., New Orleans. Page 12.
2. 13,000,000. Page 8.
3. The Rt. Rev. Duncan Gray. Page 16.
4. Haiti. Page 6.
5. Providing refugees with work to make them self-supporting. Page 10.
6. For sponsoring legislation creating the Waacs. Page 29.
7. About forty normally. Page 18.

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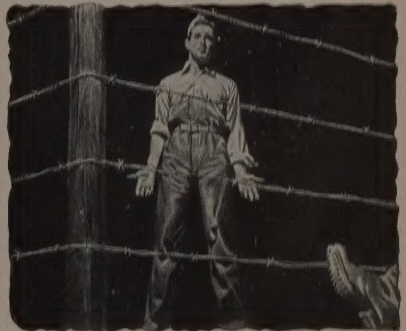
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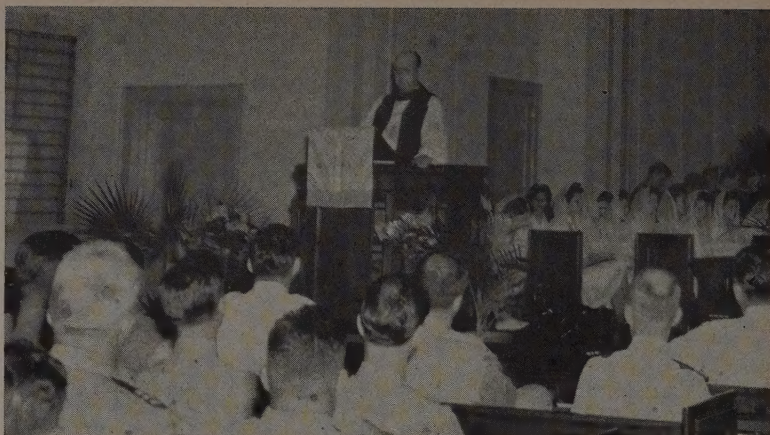
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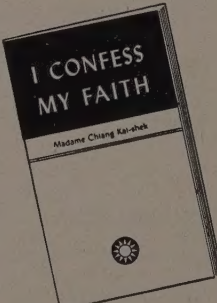
Official U. S. Navy Photo

Bishop A. H. Blankingship of Cuba officiated and preached at the dedication of this new chapel built by the American government for the use of chaplains and men at the Naval Operations Base near Guantanamo, Cuba. The Commandant, Rear Admiral George L. Weyler, U.S.N., made an address. The bishop and others of the Episcopal Church clergy have held services there by invitation, and men from the base have attended All Saints' Church, Guantanamo, whose rector is the Ven. Romualdo Gonzalez-Agueros, archdeacon of Oriente province.

C. T. Song, the Chinese bishop of Western Szechuan, lives in Chengtu and is best known for his work among students in that crowded college center of free China, but in spite of ill health he also gets around his diocese. On a recent three-weeks' tour visiting eight missions, he confirmed fifty-three people. The need in the province is very great. The work is so understaffed that there are many places where small groups of Christians are alone without any pastoral care except at long intervals.

Bishop Harold Buxton of Gibraltar, whose jurisdiction includes British civil chaplaincies all the way from the west coast of Portugal to the Caspian Sea, was planning visitations in Spain when he received a cable from chaplains then at Gibraltar urging him to come there as soon as possible for confirmations as candidates were ready who would have to leave Gibraltar before his scheduled date. He was able to change all manner of travel permits, exit visas and so on, and arrived in time to confirm fifty men at Gibraltar.

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